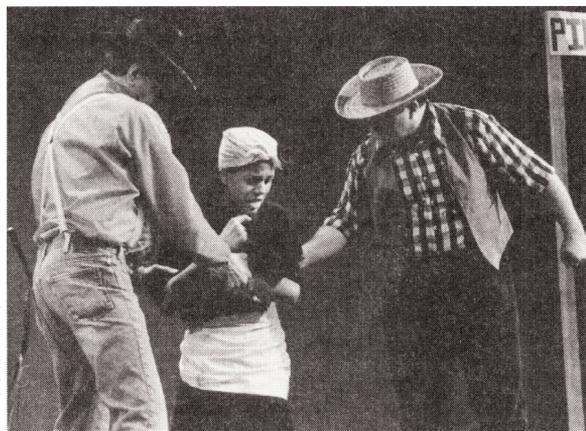
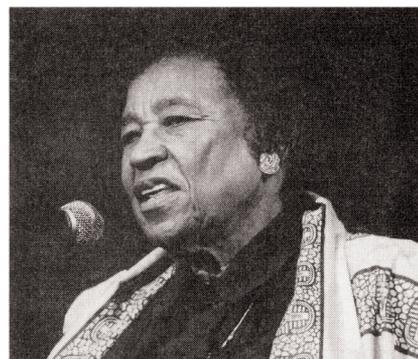


Sees 'Through the Years' Performed

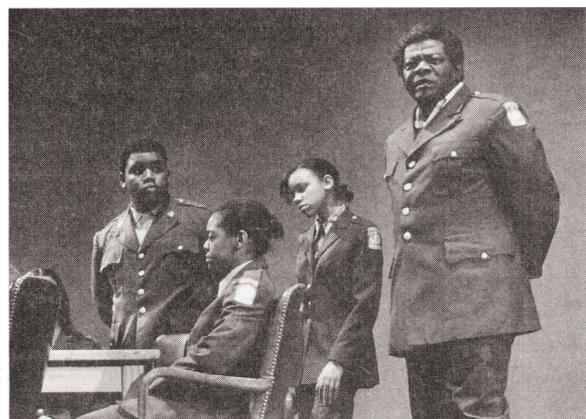


EIRNS/Stuart Lewis

Right: author Amelia Boynton Robinson, Institute vice-chairman. **Left:** scenes from "Through the Years": slave auction (top), Union Army (bottom).



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which the former slave Terrell is appointed commander of a regiment. Most of the soldier-actors in this scene were female members of the ROTC chapter of a Washington high school.

The 35-person chorus included soloists who punctuated the ensemble-sung Spirituals with single-voice performance. These Spirituals function to lift the action of the narrative, through the use of the dramatic chorus, from prose to sung poetry. The songs, in turn, center around the idea that all

“As the legendary singer Roland Hayes once said, ‘you may search the entire body of the work known as Afro-American Spirituals, but you will find not one word of malice in them.’ This was a particularly important element for the elementary and high-school students in the play. They began by simply memorizing their parts. Then, they became familiar with the historical events that surrounded the specific action in the play. When we put their improved understanding together with the singing, they could often understand almost instantly ideas that we had been trying to work on for hours otherwise.”

The office of newly elected Washington, D.C. Mayor Marion Barry sent greetings to the performance. Barry stated, “It is indeed an honor to pay homage to Amelia Boynton Robinson, who played a vital role during the Civil Rights movement and is a living legacy and true inspiration to us all.”

Various of the play’s scenes riveted the audience. Two particularly noteworthy examples are the “slave auction scene” and the “Union Army scene,” in

men are created in the image of God.

Following the performance, director Lynne Speed highlighted the impact of the Spirituals on the young performers:

Honor Dr. King by Keeping His Dream Alive

The Schiller Institute paid tribute to the life and work of slain Civil Rights leader Dr. Martin Luther King, Jr. in a Martin Luther King Conference, held in the nation’s capital on Jan. 18.

Keynote speaker Lyndon H. LaRouche, Jr. told the audience of 150 political, Civil Rights, religious, and embassy representatives that “what Martin said, and what is exemplified by his last address, is what needs to be done, not just for African-Americans, but for everyone, in order to have a nation and a world in which it’s fit to live, in which these great injustices are no longer toler-

ated, in which the right and just conscience of mankind becomes more efficient, or less inefficient.”

Institute vice-chairman Amelia Boynton Robinson, who has been a leading figure in the fight for Civil Rights for African-Americans for nearly sixty years, introduced the conference. Several other close associates of Dr. King endorsed the meeting, including the Rev. Hosea L. Williams, the Rev. Fred Shuttlesworth, and the Rev. James Bevel, who spoke on the evening panel.

In what was perhaps the most moving part of LaRouche’s speech,

he took his audience inside King’s mind, as King struggled with his own “cup of Gethsemane,” as Jesus had done before the Crucifixion. Speaking of this *internal* struggle, LaRouche said: “In making the last public address of his life, in reflecting upon the cup of Gethsemane, King walked to the podium, before thousands of people, and said, ‘I am drinking the cup. I wish to live, but I am drinking the cup.’ And he laid forth a mission.” That mission—how to bring social justice to the entire world—was the subject of the full conference discussion.